RELIGIOUS

The Concentrated Eloquence of a Score of Pulpits.

LENTEN LESSONS

THE RACE FOR EVERLASTING LIFE.

The Masked Malefactors of the Period, the Beauty of Christ and the Mansions of the Redeemed in Heaven.

PIETY UNDER DIFFICULTIES.

But for the cheering fact that the plety of New forkers is not simply skin deep, but rests upon the sure basis of heartfelt conviction, the almost unbroken succession of wet and disagrecable Sabbaths we have had during the past couple of months would have long ago consigned to desuctude all our religious habits, and made public prayers and praise forgotten occupations. Going to church has become as perilous and more than quite as costly a as it was in the days of our grin old Puritan ancestors, who had to pass to the meeting house through a gauntlet of Indian rifles. We are rewarded for attending church by catching our death of cold and the spoiling of our best clothes. after a great ball, and there are long faces and querulous wails of anguish in the boudoirs of the city when the heads of families have gone down town and the ladies are free to gather together and gaze with tearful eyes upon the rain wrought by the previous day's visit to the temple. Piety is getting to be as expensive a luxury as worldly dissipation, and a change in Sabbath weather is imperatively called for, unless the interests of the Church are to be seriously injured. Many worshippers, it is to be feared, look upon attendance at a place of worship merely as a sort of insurance premium to be paid for admission to the kingdom of heaven, and this class of persons will soon decide that the present price of security is too high. And that these "fine weather" Christians are sadiy

Sunday for a long time. Heavy rain, rude winds and a low, heavy sky made the journey to the temple indeed a Lenten penance. The churches were, therefore, with a few exceptions, but very sparsely filled. The pulpits were, however, occupied as the shepherds of the Lord thundered out sound doctrine and sparkled with holy wit, and grew persuasive with melting appeals of pious rhetoric in their accustomed instructive and interesting man

CHURCH OF ALL SOULS.

Sermon by the Rev. Dr. Bellows-Wash and Be Clean-The Masked Mulefactors of the Period-Charnel Houses and Palaces-Life

Despite the fitful floods which descended vester day morning the services in the sacred edifice at the corner of Twentieth street and Fourth avenue were attended by a goodly assemblage of worshippers The mellow-voiced bells of the various churches pealing out through the falling rain uttered invitations never unwelcome to those who let no DISMAL MOOD OF NATURE

keep them from the house of God. Peter Cooper was present, and the number of men with snowwhite heads in the assemblage was noticeable and anusual. At ten minutes before eleven Dr. Bellows entered, and then

Then swelled into a diapason full; be people, rising, sung "with harp And voice of paalms" harmoniously attuned;

and the reverend preacher, after an extremely simple and beautiful prayer, epened his discourse, taking for his text II. Kings, v., 13-"And his servants came near and spake to him and said. 'My father, if the prophet had bid thee do some great thing wouldst thou not have done it? How much rather, then, when he saith to thee wash and ne He said that the original law of God was

A CURE FOR MORAL LEPROSY

for the sinner was to wash himself in the baptism of tor the sinner was to wash himself in the baptism of you, your lives are spotted by crime, your hearts are blotted by insts, you are prone to gratify your appelle at the expense of conscience, your souls are corrupted; this would be moral leprosy. You may ask how many persons are there that will answer to this gross description—"Is thy servant a dog that he should do these things?" But let us not deceive ourselves because leprosy is masked and softened in

iet us not deceive ourselves because feprosy is masked and softened in

THE SOCIETY IN WHICH WE LIVE.

The same vices are there that exist where we would never go—in the

DARK WALKS OF LIFE.

What makes a light-minded woman in low life a harlot leads a light-minded woman in high life into the same moral degradation, but ameliorated by the ample cloak of social gloss. The same kind of a character carries a stiletto under a cloak, not shrukking from muruer, as that which under the domino of an anonymous paragraph in a newspaper stabs the reputation of an honest man. That which two centuries ago was done by smuggling is now better effected by false oaths, by bribed officials and corrupt juries. What is the difference between the

officials and corrupt juries. What is the difference between the

MAN OF ILL-GOT RICHES,
whom society cannot disgrace, and the man who, in a boider way, openly breaks the law, is taken, red-handed and committed to jair and the gallows? Good society always has some unprincipled lepers in us midst, who cannot be excluded or ignored. Though no moral cry is raised as they approach, "Uncleant uncleam?" yet are they as vite with leprosy as those who were tainted in the streets of the cities of Syria. Successful wrongs are no more to be censured than unsuccessful ones, although it is policy to make examples of them when found out. Men who make exhibitings of horror at the discovery of a great thier mids, in their hearts, covet his ill-acquired riches. The reverend doctor then proceeded to prove that nice-tenths of the Successory of Scandalous wealth, of corrupt politics, of the social evil, &c., was due to ourselves. What succeeded was fit to succed in pur time. Unsertipulousness could not obtain power in a scrapious community. This city is no better in a political point of view than its government. We cannot rid ourselves of responsibility by lifting up our garments when we waik through the fifth. The regiment which makes.

a postaccal point of view than its government. We cannot its ourseives of responsibility by lifting up our garments when we walk through the fifth. The regiment which makes:

A RICH PROFIGATE ITS COLONEL

IS of his principles. The city or State that elects dishonests men tolerates dishonesty. The ministry that upholds an ungody priest is itself ungodly. The bar that accepts and emuates an unscrupilous member and fawns to corrupt judges can not escape the charges of corruption and unscrupilousness. The woman of high life who welcomes fattery puts herself nearer the one of more suspicious character, whom the world calls a wanton. Of all, it may safely be said, they are at heart no better than their idols. To them one thing is to be said.

Go, cleanse your hearts, keep clean in secret, not ostentatiously, and the leprosy will never attack you. If you are diseased in soul don't go to a quack to cure you. The reverend doctor here compared the soul to the human form divine, and spoke physiologically in regard to the organs which secrete the blood. We must have the matermost soul pure or our acts will be impure. We must go from the CORRUPTED SHERNES

of public sentiment and wash until clean.

There were two ways of fying from moral evils. One was an actual change of place, the other was an actual change of state. Many a man is safe in New York who is not in San Francisco; many a man is safe in the country who is not in the city, and many a man is safe in the country who is not in the city, and many a man is safe in the country who is not in the city, and many a man is safe in the country who is not fit his wife and children who is not abroad. If we were in estrest in wanting to become clean we should leave society which we cannot safely encounter rather than find ourselves growing more unscrupilous every day. How many more unscrupilous every day. How many more inserupilous every day. How many more inserupilous every day. How many here have I seen year after year degenerating under the seduction, the scepticism the pur

BEFORE IT IS TOO LATE. What can compare to opportunity in deciding our fater But this is not the radical cure. The real place to cleanse is the heart, and thereby to renovate its future life, the clear purpose of holy living, one distinct and affecting grimpse of the character of tool is worth all external appliances and safeguards to a tempted man. Let a man become clean in motive and ne can touch pitch and not be defiled. He may live among

may live among
THIEVES, ROUBERS, HARLOTS AND MURDERERS
and be what Jesus was among publicans and stu-

ners—only more pure from contact with blackened souls. To the pure all things are pure; to the just all things are just. Whited sepatchres may be full of dead men's bones; but earnest souls are full of noble life. What will not all men ry before they try this remedy—videanse thyseif? They will cover themselves up with costly robes. As the wanton, unjust judges, intriguing politicians, insincere and lying priests, they will wash

The OUTSIDE OF THE PLATTER and have the inside full of uncleanness, like the Pharisees, who never are until washed, but ate habitually the fruits of hypocrisy with their dainty hands. Can we hade our guitt? Yes; but we cannot lult it by putting on our similing faces.

Wealth, place, power; to live in a charnel house, and have it mistaken for a palace; to be filthy, and be mistaken for pure. It is like mistaking fever for health. The reverend doctor referred to the giving of charities by rich men who had gained the means questionably. When such a thing happened newspapers and versemakers burst forth into song about good acts which had followed lives of selfishness; and he referred unmistakably to the forthcoming novel of Charles Reade in speaking of introducing hariots in romance and reforming them by a few words of sympathy, &c. The characters of modern fiction were shallow. It had been said, "Biessed is the matton that has no nistory;" and he would add, blessed is the life which has no heroics; blessed is the matton that has no nistory;" and he would add, blessed is the life which has no heroics; blessed is the man who is not sayed who walk quietly, unquestioningly along the paths of duty.

CHURCH OF THE NEW JERUSALEM.

CHURCH OF THE NEW JERUSALEM.

sions Being Prepared by God for His Chil-dren-The Human Body an Inn Where Man

The pastor. Rev. Chauncy Ghes. vesterday morn. ing filled the pulpit of the Swedenborgian church in Thirty-fifth street, near Park avenue. Owing to the threatening attitude of the weather the house of worship was not as crowded as usual, but those whose fortune it was to be present were fully rewarded for their courage in defying old Boreas. The paster took for his text John xiv., 1, 2 and 3:-"Let not your heart be troubled; ye who believe in God believe also in me. In my Father's house are many mansions; if it were not so I should have told you. I go to prepare a place for you; and if I go and pre pare a place for you I will come again and receive you with myself, that where I am there ye may be

The minister said, in opening his discourse:-You have all come here more or less quieted with troubles. Some of you may have been thinking of the time, not far distant for any of us, when you will

have all come here more or less quieted with troubles. Some of you may have been thinking of the time, not far distant for any of us, when you will close your eyes upon this world and open them upon the spiritual world, and it has cast SOME SHADOW OF DOUBT AND FEAR Over your mind. You may have asked, "Where shall igo? What will be my condition—my place in that world? With whom shall I dwell? Who will go with us through the valley of death? Shall we find a real home and a real world beyond this?" Let your heart not be troubled. Let us try to believe in the Lord as a real, present, thing, divine and infinately wise father, always providing and caring for us his charter. In my father's Rouse are many mansions.

WHAT IS THE LORD'S HOUSE?

In its largest sense the universe—comprising all worlds, both material and spiritual—is His house, for he dwells in it. There is nothing, however small, that He did not create, and in which, in some sense, He does not dwell. This world is one of His mansions. It is one place He has prepared for His children. This world is one of His nurseries, and so is every world in the matured universe. Here

HE PLANTS HIS CHILDREN; here He cradies them in their lufancy, weaves for them with infinite sail the mechanism of the material body, wraps them in the soit swaddling clothes of Hes hand blood, and feets them at

THE BREAST OF THE ALL-BOUNTIPUL PARTH with an endiess variety of the sweetest juices and the most delicious and nourishing food. This world is a piace He has brepared for us, and so are the very material houses we dwell in.

OUR HOUSES OF WOOD AND ERICK AND STONE were provided for us by the Lord in a most eminent and true sense. It is common for men who furnishes the means to say they built it. Who furnishes the material, the stone, clay, wood and iron? Is it not bring these materials together? Man of himself no more builds a house than the hammer and trowel which he uses. If we looked beyond appearances and saw the Lord's arency in all the has proyided for us. The germ of the fut every sense as our homes are to us. "I go to pre-pare a place for you." The Lord came into this

pare a piace for you." The Lord came into this world by assuming humanity for the express purpose of saving His children from

THE MISERABLE AND FILTHY ABODES OF HELL. and He glorified that humanity, and made it one with His Divinity called the Father, and then apparently went away that he might prepare a place for us. This is what he is doing now. The minister proceeded to speak of the character of the homes good is preparing for his children, and declared that they would correspond in beauty and completeness to the progress made by the soul in this life, in its spiritual development in the spiritual world, as in this the good

SEEK AND FIND THE GOOD, and the evil the evil. Every one on entering the spiritual world rises or falls to his own level. If the Lord can lead man to learn spiritual truth and to obey it, He is preparing for him a place in the spiritual heaven. Let Him do the work, for "Except the Lord build the nouse they labor in vain that build it."

CHURCH OF ST. FRANCIS XAVIER.

Discourse on the Blessed Virgin, by the Rev. James Hagarty.

Despite the threatening aspect of the weather yesterday Sixteenth street church was thronged as

usual by a fashionable and devout congregation. Before the Credo Father Ronan introduced the preacher of the occasion, Rev. James Hagarty, of Cork, Ireland. The latter clergyman has been mak ing an extensive tour through our country, to procity of Cork. He is highly educated and possesses a musical voice, in which the accent of his native province is scarcely perceptible. Having read the gospel of the day, he took his

text therefrom-Luke, xi., 27, 28-"And it came to pass as He (Jesus) spoke these things, that a certain woman from the crowd, lifting up her voice, said to him: Biessed is the womb that bore Thee and the paps that gave Thee suck. But He said: Yea, rather blessed are they who hear the word of God and keep it." Honor forever be to the memory of this fearless woman. Crafty and designing men are laying snares for Jesus; they accuse Him of casting out devils through Beelzebub, but she exaits Him and

BLESSES THE WOMB THAT BORE HIM. Jesus had already given sufficient proof of His divinity. "If I had not performed such wonders before them, as no man ever performed, they might not believe." We see in the Gospel how He well re futed their fallacious argum ent. His words paralyzed

not believe." We see in the Gospel how He well refuted their faliacious argument. His words paralyzed the crowd; nor did He gainsay the encomium bestowed by the woman, but exclaims:—"Yea, rather blessed," &c. Protestants say that those words disparage His blessed mother, and that she is not Entitled to Exclude the English idiom does not permit of an adequate comprehension of Christ's meaning; but even in the English idiom does not permit of an adequate comprehension of Christ's meaning; but even in the English language the words of Jesus are a confirmation of what the woman said. But in the worst construction the words have the same signification as if Christ's were to say. "It is indeed a blessed thing to be my mother, but more blessed to keep the word of God," Now, it is certain that Mary was more

ELESSED IN PERSONAL SANCTITY
than in being the mother of God. She truly kept his sacred word. How much more blessed, therefore, must she be than the rest of mortais. "Let us," says the venerable Bede, "lift up our voices to the Lord, with that Church of which the woman was the type, and exclaim—biessed is the womb that bore thee and the paps that gave thee suck." Moses once wished to approach the Lord in a burning bush, but God said to him, "Put thy shoes from off by feet, for the place where thou standest is holy ground." And as the presence of the Most High imparted a sanctity to the surrounding soil, so did the presence of Jesus in the Virgin's womb beauty her in a special manner. No wonder that she is styled

EEAUTHELI AS THE MOON, for as the moon outshines the other planets, so far does Mary outshine the rest of mortals. Devotion to the mother of God has at all times characterized the old Church. It was at one time asserted that Mary was not the mether of God, but in obedience to the Pope all the question. The populace took

delight, for she was the latest daughter of God the Father, the most ocautiful mother of the Son and the Choicest spouse of the holy ghost.

She was exalted like a cedar in Lidanus, and as a cypresa tree on Mount Sinon. How strange it is that those outside the Church, who adhere so strictly to the Scriptures, can become so enraged at the words "Bleased Virgin," and contemptuously call her "the virgin." In their religious instructions she is never the topic, except for abuse. Not so, thank God, with the children of the true Church, for whom the words "Blessed Virgin" have a peculiar charm. The women of Jerasalem coveted the honor of being the Mother of God, so that cellbacy seemed to them a disgrace. Hereties deny the efficacy of Mary's prayers, although the Scriptures declare that the prayer of the just availeth much. Abraham's prayer moved the Lord to pity: Joshua's turned the tide of battle against the Amonites. Was she not as Just as Abraham or Joshua? We are accused of superstition, because we acknowledge that she was exalted above all creatures. But "her memory is unto everlasting generations," and we should choose her for our model. She is the mother of patience and resignation—witness her anguish at the foot of the cross, when her Son was nalled with hammers, whose din made the angels themselves bow their heads in grief. Let our meckness and modesty induce others to have recourse to her powerful protection. If we do this, she will never abandon us. Her ways are beautiful ways; "She is the tree of life, and as a vinc doth she yield a sweet odor. They that eat her shall yet lunger, and they that drink her shall yet thirst. They that explain her shall have life everlasting."

FIFTH AVENUE PRESBYTZRIAN CHURCH.

The Dangers of the Rich and the Tempta-Prayer by the Rev. Dr. John Hall. The inclement weather of vesterday did not pre vent a large congregation from assembling to take

part in the morning services at the above place of worship. Hall announced that he proposed that morning to lecture on the first nine verses of the thirtieth chapter of Proverbs, wherein Agur makes confession o his taith and prays. The reverend doctor, in allud-

ing to Agur's profound sense of his own feebleness and the limits of his knowledge, said that at first sight one might suppose this to be AN OVER-MODEST ACKNOWLEDGMENT, but it had been said of an eminent Grecian philoso pher that the noblest thing he ever said was:know nothing." The higher the range to which a

man is enabled to ascend the broader and the wider does the region appear to him which he is incapable of traversing. Referring to Agur's prayer he said:—The world hides its real and transient nature and passes itself off for something abiding and substantial, and many were deceived and begulied by its appearance. This was seen everywhere, most of all in the great cities, where so many things are seen, of which the truth about them is that they are faise; so they had splendid families, splendid houses and splendid churches that looked to be very wealthy, but really were very poor; so they had an innated currency, so they had faise compliments, false speeches, false courtesles, faise civilities, and so their children had hardly learned to talk before they have acquired "COMPANY MANNERS." man is enabled to ascend the broader and the

have acquired

"COMPANY MANNERS,"
and are drilled in some degree to lessons of duplicity. It was all glided exterior and tinsel. Sometimes men spoke of "the dangerous classes." It was as proper for them to speak of the endangered classes. In the course of his remarks under this branch of the subject he spoke of the dangers of the rich, and in a forcible manner contrasted these with the dangers and temptations incidental to the poor. There were some portions of this Continent where there was so much water that they were converted into

A DISMAL SWAMP.

where there was so much water that they were converted into

A DISMAL SWAMP.

There were other portions where there was such a lack of water that when the summer weather came the land was converted into a waste of unproductive dust. What a good thing it would be if the superfluity of water could be conducted from those dismal swamps and spread over those dusty prairies, and thus leave both fruitful and save both from the beculiar drawbacks to their usefulness, and he thought what a happy thing it would be if the superfluiness of the one should be a check upon the powerty of the other. He believed that was possible. What a good shing it would be if finitences like these were brought continually before their minds and if their superfluity could so flow over to the poor that they should not only be saved from need but also from temptation. Freely they had received, freely they should give.

CHURCH OF THE MESSIAH.

congregation of this fashionable church, quite a large audience testifying by their presence to the attractions of the eloquence of the Rev. Mr. Hep-worth. His text was taken from the Book of Joshua, thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to thy way prosperous, and then thou shalt have good success." My text is a long one, he said, but it conbe evolved from it, and the whole experience of the world proves that the conditions it imposes are at once reasonable and practical. If you would SIT HERE SILENT, as they do in Quaker meeting, and ponder these

words the Holy Spirit, that speaks through silence, would preach to you a better sermon than I can give you. But what I have to say is burning in my eart, and I must utter it. It is so short a time since I was a young man myself, and my life has been so checkered by the temptations and experiences through which you are passing, that I feel ences through which you are passing, that I feel justified in talking to you plainly upon the important topics which will be treated in this course of lectures. A phlegmatic man cannot talk effectively to a man of quick, impulsive temperament. If a man has never been in the arena in which souls wrestle with all their might with besetung sins, and practically knows nothing of those peculiar sins which fasten to most young men, he will talk to little purpose. Where you are now, there I have been. Are you poort so have I been poor—as poor as the poorest of you. Are you tried, are you harssed by deubtsjon the gravest subjects? So have I been tried and harassed, and I want to talk to you tonight as the seaman who has fought the hurricane would talk to the novice who is just snipping before the mast. It is said that the bed of the ocean is scattered with

cone would talk to the novice who is just shipping before the mast. It is said that the bed of the ocean is scattered with PIECES OF WRECK.

The peaceful waters flow over them all, as though they were not the souvenirs of many a sad story and many a heartache, and the haughty but doomed vessel cuts the waves, and all unconscious that she will never reach the end of her voyage, but sink in the next storm, and add another page to that sad record which shall be opened and read at the judgment day. So at the bottom of this restless, heaving ocean which we call the world lie broken the wrecks of lives that once were buoyant and hopeful, while along the surface float other lives unconscious that in a few years they shall be added to the long list of the disabled and ruined. On the other hand, on the various headlands which reach far out at sea are stanch lighthouses that throw their benignant light far out into the shadow and gloom, and by them the

SHIPS ON A LEE SHORE

are guided in their course. So the grand and holy lives of the lowest, the good and the true shed their light on the struggles, the hopes and the fears of those who are just trying their strength and just laying their course in lie and give encouragement and cheer to the young men of a whoic generation. I see before me several hundred young men. You all look forward to success. You all hope to end your days surrounded by the respect of the community and the love of friends, and there is no good reason why you should not accomplish your desire. If you all look forward to success. You all hope to end your days surrounded by the respect of the community and the love of friends, and there is no good reason why you should not accomplish your desire. If you all look forward to success. You all hope to end your leaves turth about himself. There is a STEKN, UNYIELDING MORAL LAW.

obedience to which insures the making the most out of your self and out of your life, and disobedience to which him your hearts at this time, whether you have the elements, the seed

THE PALSE IDEA which is so prevalent that the mere acquisition of money is success. The rich alone know how little of what is really valuable money can purchase. There is a glamor about it which deceives a great

alarm and crowded around the council hall till the doors were thrown open, and a voice from within proclaimed that

"MARY IS THE MOTHER OF GOD."

Then there arose shouts of joy from the universal throng, and the streets from the pavement to the housetops re-echoed to the cry, "Holy Mary, mother of God, pray for us amners now and at the hour of our death." It has been said that mary's sanctity was the crowning of her maternity. Rather be it said that her maternity was the crowning of her sanctity, 4or had she not by far transcended the other saints in purity and sanctity she could not have become the mother of our Redeemer. The exholter saints in purity and sanctity she could not have become the mother of our Redeemer. The expression "blessed among women" is applied to her by Elizabeth, and Mary herself declares that "henceforth all generations shall call her blessed." The angels spread their wings over her in ecstacles of delight, for she was the fairest daughter of God the Father, the most occurring the most of all cannot be bouger than your business. Take real, solid pleasure in your work. Study the influence of your trade or profession over society; put your own dignity of character into the work you do, and the time will come when the world will need you. He willing to be slow; haste and temptation were born of the same mother. The man who is in a hurry will not stop to consider right or wrong. If you are determined to do your life work in ten years you will certainly make a botcu of it. "Make haste slowly" is a maxim that has solid truth in it; and, finally, rely on religious principle. Justice and honesty will rise in the end. Self-respect, the result of religious conviction, is your best armor. The man of God is more than the equal of the man of the world. Be patient, be true, be pure, be just, and you have nothing to fear.

ST. LAWRENCE'S ROMAN CATHOLIC CHURCH.

ST. LAWRENCE'S ROMAN CATHOLIC CHURCH.

Confession and Repentance-Sermon by Rev Father Duman on the Opening of a Mission. The dark, stormy weather of vesterday morning was in marked contrast to the clear, bracing atmosphere of last Sabbath, and notwithstanding the rain fell in torrents the good parishioners of St. Lawrence's church, at Yorkville, assembled in full force

and filled that edifice to repletion.

Mass was celebrated by the Rev. Father Thébaud, being assisted in the same by a volunteer choir under the direction of Mr. Bernard O'Donnell, the

organist. a celebrated Jesuit Father and missionary from St. Louis, who is now on a mission to this church, then took for his text the first chapter of the Epistle of St. Paul to the Romans. How conclusive, how interesting it is for us to reflect that we have to deal with a just God, a God se good, a God so merciful, so loving; a God who desires our salvation! And, as st. Peter says, he is a most merciful king that cannot bear to hear that any of his subjects should sires that we, his subjects, should be saved. Here we have a representation. A father, a good, kind and loving father has a son upon whem he dotes; this son has broken the heart of his father by his wild, reckless ways; his

INATTENTION TO THE DUTIES of his Church; by his companionship with the dissipated and the debauched. Yet the father loves him, watches him and endeavors to disconnect him from his bad habits and associations, admonishes him, shows him bad from evil, and induces him at last to retrace his steps towards

admonishes him, shows him bad from evil, and induces him at last to retrace his steps towards God. So is it with our Saviour Jesus Christ. When a son of the Church falis into bad wave He is grieved, and yet you will often say:—"Oh, I have stayed so long away, I am afraid; I know I have done wrong; I am young yet and have plenty of time to repent." Oh, my children do not be deceived in this manner; prepare yourseif now, while you have time; attend this mission which the Lord has sent you and you will escape His vengeance and He will take you to His heart. Some of you, my dear children, may remember the day you left the old country for America; how your father blessed you and your mother bedewed you with her tears, saving, as sne tore herseif away from you, "Farewell, my child, NEVER FORGET YOUR GOD.

Never forget your religion," and you answered, "I never will," and you came to this country and you prospered, and you have forget your religion and have forgot your God. But your father and mother have not forgotten you, praying for you to the just God, and God has heard their prayers. Should the tears of your father and mother be shed in vain? God has given you a mission, my dear friends, that you may thereby save your soul. There are others, also, who feel an interest in this congregation. Fathers and mothers have lost little children, and they have been pleading to God that He might give some extraordinary grace to this church so that He might bring you to them in heaven. Do you think, fathers and mothers, that your little children have forgotten you? No, my friends, they are continually praying for you before the throne of God that He might grant to you some

EXTRAORDINARY GRACE

Whereby you should make repentance. "What profits a man if he gains the whole world and loses his own soul," You will say to yourself, I can enjoy myself; I mean to stop this badness some time. And you pretend by this that you can decide how long you are going to live. How many thousands—how many millions—are in hell now for being indi

hurled before the judgment seat of Christ, and He has met them with a frown, saying, "Begone to everlasting damnation." Come then, my dearly beloved children of St. Lawrence's congregation, prepare thyselves to meet God. God does not wish you to be lost, and He loves you and He has granted this mission. Let me say to the drunkard, Are you a happy man? No; far from it. Your neighbors despise you, your wife abhors you, to the result of the your health, and the your passion for drink ruins your health, destroys your manhood, and fills your heart with remorse. Tell me, drunkard, what were your feelings upon arising after a might's debauch. To see your wife, whom you have vowed to cherish and protect, with tears in her eyes, giving you reproachful glances. Have you ever thought of the poor girl that you have taken away from a kind father's house to lead a life of misery? You have!

Have you gever jumped up from the table while eating breakfast and laid your hand on the Holy Bible and swore, so help you God, that you would drink no more? You have! But, alas! you were again tempted and you raised

THE BAD CUP

again and you broke your promise with God. Then you say you are beyond redemption, and that you cannot be saved. The mission, then, my dear friends, is the remedy. Come to the mission, try it and you will say, "Since I have attended the mission I have no desire to partake of intoxicating drinks," On, my children, if you enter with me in this mission you will have eternal happiness, eternal joy, eternal salvation, and be happy in the company of Christ. My dear friends, heed not the temptings of the devil. Do good works and you will be happy les, my friends, the virtuous maa is a happy man. At the age of thirty-three St. Augustin became converted and became happy. He forsook the joys and pleasures of the outside world and partook of the joys of God Almighty. St. Augustin says, in speaking of God, "Too late have I known Thee; too late have I loved Thee." St. Augustin regrets one thing of his life—that he spent so much of his life in wickednesses and missers.

In the desert (says Scripture) God took up Israel in his arms; God tought their battles, God gave them miraculous food and brought them unto the promised land. Praise your God and He will take you to His arms; He will fight your battles and give you food. For you, the good members of St. Lawrence's church, He desires that you should be saved. God wants you; God cannot bear the idea to be separated from you. God is about to lavish upon you the grace of the holy mission.

It is one of those extraordinary graces sent by God in order to bring sinners to the sense of their danger and enlighten them in such a manner that even the hardest of hearts cannot resist its benedis. Come, then, good Christians, come not only yourselves, but induce others to come and reap the benefits of this mission while you have time, and God will pour His blessings forever upon you.

The mission which commenced in this curch yesterday will last for two weeks. Controversial sermons will be delivered during two evenings of this week—one on Mouday evening, the subject belag "Confession as a

CHURCH OF THE DIVINE PATERNITY.

formon by Rev. Mr. Chapin-The Predign Son-The Turning Point-Moral Self-Con-"We have had a number of very disagreeable Sun

lays lately," said Dr. Chapin to the HERALD reorter, as his high toned, well clad congregation left the church on Pifth avenue after morning service yesterday. It was certainly

A DISAGREEABLE SUNDAY.
Wind-blown rain, with its mud below and dismai sky of drifting clouds above made an out of door romenade especially uninviting.
"We have a fair congregation netwithstanding,"

continued the reverend gentleman. The long line of carriages which was drawn up before the church sufficiently explained this, apart altogether from the attraction of the eloquent preacher. After the usual services had been gone through, with some sweet singing by the choir quartet, Dr. Chapin announced his text and proseeded with his sermon:-"And when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I deducible from this parable of the prodigal son are practically inexhaustible. In my present remarks I shall address myself principally to the first sentence of the verse, "And when he came to himself." It describes

THE TURNING POINT

had all been in one scale, and that a descending one. We see the descent from all the luxury of riotous living to feeding swine, a depth of degradation to understand which we must bear in mind the disgust in which swine were held by those to whom our

TERRIBLE PICTURE OF DISSIPATION. A man starting out into the world with all the fush and expectations of youth, with many and

friends on every side, finds himself at last deserted by the cold, heartless parasites of his prosperity, glad to herd with animals. In this point of the sudden flight of butterfly triends we can recall the case of the brilliant Sheridan, whose deathbed was watched by ballins; whose princely patrons

with the world's irony, came to bear his pail. Sometimes we find

A MAN IN THE GUTTER,
or dragged bloody and bruised to the station house,
and you may say, I knew this man. A short time
ago he was one of the best and steadiest in town.
We notice the condition of his exterior, but we fail
to study the state of his soul. Let us ask ourselves,
then, was the prodigal in resulty worse in the forlorn position we see him than when spending his
substance and wasting his manhood in an Assyrian
voluptiousness? Was he not then in a more hopeless, a meaner and a baser state? The change to be
observed is not that from the flashy surroundings of
his riot of pleasure to the grim and gannt misery of
his self-earned poverty; but it is his relative nearness to the perception of right and wrong, to a steady
and

PRACTICAL SELF-CONSCIOUSNESS.

PRACTICAL SELF-CONSCIOUSNESS.

I do not believe that a man needs go through such tests to reach a reformation. There are in all of us tendencies to sin, bearing their truit of actual sins even in those who seem most blameless. Such was the thought of Jesus when He said there were publicans and harlots who would enter heaven before certain high priests. The prodigal son was a picture of self; he was self-willed and self-gratifying. Out of this self spring the crimes and sins which BLAST AND BLACKEN THE WORLD, and yet it is only by a thorough knowledge of self that we can hope to approach a perfect life. If a man really knew himself would be gratify his taste for strong liquors? In the baser selfishness the passions and animal desires are allowed full scope, and this would give some color to Darwin's theory, tor many men show certainly a near DESCENT FROM CERTAIN ANIMALS, a descent in real earnest. There are men and women around us whom we are sold to look on as lost. It is not because their outward appearance warmats the opinion that we must say so; they are only lost so long as they are bewlidered in the meshes and mazes of their reckless passions. When the first pang of self-conscionsness comes, when the parable. It was shinding in the blindness of ABSE SELFISHNESS which drew from Christ upon the cross the cry—"Father, forgive them, they know not what they do." Ignorance is the canker at the roet, for

Evil is wrought by want of thought

As much as by want of heart.

To find this consciousness we must not rely alone
on conscience, for it is not a sure guide. Some of the
most stupendous crimes have been committed in the
glare of a mighty conscience. Yet if there were but
one man in the world the profound idea would find
utterance in the asseveration of the difference between truth and wrong. Man is

He is not all good nor all bad. Driven on by the
insatiable cravings of his passions, he comes at last
to hunger for the husks which feed the swine. Then
he comes to himself and so to God, his Father, not
as a finite being, but with a

Longing for immortality
within him, and God gives to his erring child brend
and living water for the soul. Those who come to
moral consciousness show that they have gained
the knowledge of a deeper self. Lake St. Paul, they
will speak of looking, not at what is seen, but at
what is not seen. Men have been educated to look
for facts instead of holy words. They receive certain parts of the word with an agreeable conformity, but do not believe. There is nothing wrong in
searching after facts, for the more we knew of ourselves the more we know of God, But his claim to
knowledge must be firmly based and maintained
outside of seeming. Men have rights to be men and
to live as men. They must not build to tear down.
They should not found a republic to-day that will

GO UP LIKE A SKYROCKET
to morrow. I saw in an illustrated paper the other
day a picture representing the dawn of peace. It
shows where some have won and some are slain,
but the end of the slaughter has come, and an angle
with outspread wings bears the glas didings to all,
bringing joy to hearts all scarred with sorrow and
to the carth all scarred with graves. So must we
hope for joy in the end, and let us always remember
that, no matter how outer appearances may be, a
man is nearest to the path of right whea, in the
language of the parable, fie has come to himself.

CHURCH OF THE HOLY TRIVITY.

mon by Rev. S. H. Tyng, Jr.

disagreeableness of the morning and the threatened storm did not deter the admirers of Rev. Stephen H. Tyng, Jr., and of the Gospel which he preaches so earnestly and effectually from flocking to the Church of the Holy Trinitry. The sermon was based on Isalah, thirty-third chapter and par of the seventeenth verse-"Thine eyes shall see the King in his beauty." What a promise, and how personall The prophet whispers it into the ears of every believer. True, the King shall come in clouds, and every eye shall see him, and they also who pierced him, and all kindred of the earth shall wail because of him; but he will appear personally to the halting, the backsilding, the featful disciple. Job, looking forward to the latter day when He shall stand on the earth, declared that his eyes should behold Him and not another. But this gracious pro-WITHSTOOD BY GREAT FACTS.

How can the finite know or comprehend the infinite? Who by searching can find out God? eating breakfast and laid your hand on the Holy Bible and swore, so help you God, that you would drink no more? You have! But, alas! you were again tempted and you raised

Even the pittless rain storm that yesterday kept most places of worship in a dismal state of empti
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most Just as in an eclinse, the curth crossing the face the sun, hides his spiendor and beauty from us, so does the pollution of the soul hide from our view the

the sun, hides his spiendor and beauty from us, so does the pollution of the soul hide from our view the beauty of the King. But the illuminating office of the Holy Spirit is given that our minds may be enlightened, so that we can see the King, eternal, immortal, invisible. His words are spirit, and they are life, and here the soul can find a present Saviour, and look upon Him in all His majesty as He walks among men and in all His beauty as He walks among men and in all His beauty as He walks among men and in all His beauty as He walks among men and in all His beauty as He walks among men and in all His beauty as He walks among men and in all His beauty as He sits upon the throne of His giory. The pure in heart shall see God, and the greater the difficulties in the way of seeing Him become the greater will be His manifestation. But all sights of the King.

ARE NOT SIGHTS OF BEAUTY.

Recall to mind the story of Eather forbidden to enter into the presence of the King. Our Jewish friends are now celebrating the feast of Purim, in remembrance that the king uncovered his face to hear the prayer of a subject. When Jesus was on earth men had very different sights of Him. The Pharisees did not see Him as did Mary; Judas did not see His beauty as John the beleved disciple did; and of the two thieves on the cross one saw in Him only the condemned criminal, but the other saw the King in His beauty. How this sentiment confutes the idea which prevails in so many Christian minds that if they had lived when Jesus was on earth they would have acted very differently from the way those who did live then acted and the way so many who now live do. "But, Thomas, because thou hast seen thou hast believed; blessed are they who have mental vision can see this beauty. St. Paul says that, while the heathen for four thousand years had looked upon and acknowledged the perfection of this universe they did not recognize the Creator nor worsnip Him as God. Not every one who studies the Bible can perceive this beauty. Theological criticism

worship him as dod. Not every one who studies the Bible can perceive this beauty. Theological criticism

IS NOT CHRISTIAN EXPERIENCE.

A man may commit the Bible to memory and yet not know Christ. But those who possess spiritual insignt do not always see the King in His beauty. Balaam could not see him. And St. Paul tells of apostates who had tasted of the good word of life and the powers of the world to come and yet had fallen away. Peter also speaks of such persons, and Judas, Demas, Hymenens and others are given as examples. They possessed a certain spiritual insight, but they did not see the King in his beauty. The Emperor Julian did many valiant things for the Church, but he lived to be its greatest persecutor. Those who shall behold the King's wrath at last cannot see His beauty, though all the world must acknowledge that "just and true are thy ways, thou King of Saints." Multitudes will then call upon the rocks and the mountains to fall upon them because they cannot see the beauty of the king. There will be weeping and wailing before the judgment seat of Christ, but not among those who see his face and bear His image in their foreheads.

But there is a way whoreby we may see the King in His beauty—by namility. Bring the damned before the clear sunlight and how its beauty is manifested. It is in Christ's own light that he appears beautiful.

GOD MUST SHINE INTO OUR HEARTS

fore the clear sunlight and how its beauty is manifested. It is in Christ's own light that he appears beautiful.

GOD MUST SHINE INTO OUR HEARTS
to give the light of the knowledge of His glory in the lace of Jesus Christ. There is more beauty in Him than all the angels of God could tell, were they trying to do it, from the first carol of creation to the sounding of the last trumpet. Who can count it up? He is beautiful in His nature as God and man, beautiful as the sent of the Father, beautiful in His offices as doing, enduring, dying, rising, ascending and sitting on His glorious high throne. He is beautiful in His adoling an enduring, dying, rising, ascending and sitting on His glorious high throne. He is beautiful in His qualifications to appear as the Mediator. If the lather could trust His honor to Him we may trust our salvation. He is beautiful in His merits and helps. He quickens the dead and enlightens the dark soul, answers the doubting soul, establishes the faint, raises the lallen; in duty He aids, in bondage he unlooses, in burden bearing He takes the heaviest end. None but Christ can reaon or satisfy the wants of the human soul. Every blessing of Josus glorifies the beauty of His person.

BY WHAT, THEN, IS HIS BEAUTY HIDDEN?

Why don't all men recognize Him as the fairest among ten thousand, and altogether lovely? Why are the millions of the earth still in arms against Him? He was here among men, yet they saw not His beauty. He appeared to them like a root out of a dry ground, without form or comeliness. And men cannot see Him now, because they have not humility. The sepuichre naphin is still over His face and legalism cannot see Him, and very often the sermons in the pulpit are toned down to sait those who cannot see beauty in Christ. And the ritualism in the chancel and the multitudinous Pagaa ceremonials hinder men from seeing the King in His beauty. Hostility in the pows does the ame thing, but when the Holy Ghost shines down

through all perversions and hindrances every fallower of Christ cries out in the fullness of his soul, "How matchiess is Thy form, 0 King," &c. Mr. Tyng then recalled to mind the days when the beauty of the King had been revealed to his auditors, or to some of them. In the day of their conversion, and again in the day of their return after they had wandered away from God; in the day of suffering, and too many of their friends in the day of death. He closed with an earnest application of the sermon and an appeal to the unconverted to seek the Saviour as once.

FIFTH AVENUE DUTCH REFORMED CHURCE.

The Christian's Race for Everlasting Life-

This edifice, usually so crowded with worshippers, was only half filled yesterday morning, a circumstance due, of course, to the inclemency of the weather. Though the majority of the congregation appear to be more devout and sincere than most of the attendants of our fashionable churches the attendance of yesterday demonstrates that there are some people who cannot be

CONSTRAINED TO BRAVE THE WRATHER at the risk of spoiling a silk dress or a new hat in order to worship their Creator and listen to the truth as explained by one of the most learned and able preachers this city can produce.

Dr. Ormiston selected his text from St. Paul's

Epistic to the Phillippians, it., 13-14, the sermon being a continuation of the discourse delivered last Sabbath. He said that Paul was as humble as he was holy. As he scaled one height after another. ascended one mountain after another and saw peak above peak, and then the clearer light looming in UPWARD AND ONWARD WAS HIS WATCHWARD.

They should consider the expectation and endeavor of the apostle—his expectation as presented of the things in view and the future. It was thus explained:-"That I may win Christ and be found in Him; that I may know Him and the power of Him resurrection; that I may apprehend that for which I have been apprehended by Christ Jesus; that I may attain what was in the mind and heart of my living Redeemer, who doffing the glories of the sanctuary above and donning the robes of this earth

came down to the depths of my awful degradation and laid hold of me." He was determined to test to the utmost, so far as the human mind can.

The fulness of chairt.

He strived to attain to the measure of a perfect man, to be conformed to the first Adam, but to be impeccable to the fall no more—to be as the Lord after His resurrection. To the mark—that is what he aimed at; for the prize—that is what he would get. A crown of enendurable gold, not of mouldy leaves, He did not believe in procrastination in getting grace or giory, as in anything clse, but they should press on for

That which was in the goal.

Paul had a telescopic vision of wide sweep, and he regarded his sufferings as Christinke, and looked forward to the time when the promise of reward should be fulfilled. "One thing I do." says he; "I press on, forgetting those things that are belone," The apostic presented himself to them as an example. He speaks of his experience to encourage us. "I have not yet attained." That is an encouragement. He speaks of his experience to encourage us. "I have not yet attained." That is an encouragement. He speaks of his experience to encourage us. "I have not yet attained." That is an encouragement. He speaks of his experience to encourage us. "I have not yet attained." That is an encouragement. He speaks of his experience to encourage us. "I have not yet attained." It is well to notice his intense earnestness, his joyous freedom and hearty hopefuiness. We notice

We notice

HIS CONCENTRATIVENESS OF PURPOSE.

There are in these expressions great decision and fixed determination. With resistless might he concentrates it on one object. The double minded man is unstable in his ways, therefore unsuccessful. God didn't make them with two faces, and if they desired to be successful they must have a fixed determination and one mind. There is no place or occupation that a man occupies that he cannot find time to attend to his future. A man should make the store, the counting house and everything else his means of worldly advancement, but if his occupation militates against his spiritual health he should quit it and seek another. All must be subordinate to this one thing. They also noticed Paul's earnestness. Lukewarmness is always offensive and is HIS CONCENTRATIVENESS OF PURPOSE.

DISGUSTING TO AN EARNEST SOUL

and is

There are no saunterers and loungers in the service of God, for He will have none of them. Paul possessed manly freedom; he was unaccountably untrammelled in his course and sped onward. This brought to their remembrance that there was a class of people who constantly looked back upon the past. The past was irrevocable and it was in vain to sit down and think what might have been. It was time for those Christians who cultivated a rueful and self-accusing spirit and a desponding, disconsolate mien to remember that it was not prodictly able to God and to themselves or to men. They should bestir themselves and

WORK OUT THEIR VICTORY.

Paul was free from complacency, as all Christians are. When they saw a man who esteemed himself a glant, they might be sure that there was not much progress in him. It was only those who were energetic and carnest that can expect to succeed. Paul was always pressing on to something further. I do not know whether there was in his mind's eye the figure of Lot's wife, who looked back when the shower of wrath fell and its action encrusted her amonument. Christians should be Christike and should be fit to be sons and heirs of God and joint heirs with Christ. That was the glory of every Christian, and "progress" should be the watchword. Paul said he was

ness, dreariness, desolation and death. You will not want to press on very hurriedly for that? Can you be in earnest about that? Is destruction so desirable and

THE GRINNING SKELETON SO LOVING?
There is something in this pressing on. Be right first. If not, I would arrest you and ask you to stop now. Without inquiring or looking up, will you go on? Ruin will come swift enough without your running to meet it. Pathers, mothers, brothers, sisters, children—narrow is the right and safe way, but it is wide enough for us to waik in. Straight is the gate near our Father's house, and there is room enough in His heart for all His loving children. He is walting to embrace us. Let us follow on and press on to meet our Father, our Redeemer, the Lord of Hosts.

LYRIC HALL SERVICES.

"Not every one that saith unto me, Lord, but whoseever doeth the will of Him that is in it?"-Sermon by Rev. O. B. Frothing-

Lyric Hall was well filled vesterday, considering the rain storm prevailing during the morning. The music, as usual, consisted of choice selections, charmingly rendered. Miss Gibbs, the soprano, having recovered from her serious iliness, was present once more, while Mr. Hawes was still missed and his place was filled by another. The music in-cluded the following selections:—"Rejoice in the Lord," Baumbach, 60; "Nearer to Thee," Hyanns, 555 Jenxon and 113 Greatorex, 557 Christmas and 13 Greatorex, and Beethoven (Cole) 112. In his opening prayer the Rev. Mr. Frothingham

said:—We worship no God who is away in

A REALM ABOVE THE STARS
or hidden in the recesses of space, but the living
God of truth, of feeling and love, who has placed us here, in infinite kindness and goodness, to play our little part on earth.

He began the sermon with this text:-"Not every

one that sait a Lord, Lord, shall enter into the kingdom of heaven, but whosoever doeth the will of Him that is in it;" and he said:—Observe the con-

dom of heaven, but whosoever doeth the will of Him that is in it;" and he said:—Observe the contrast of these two clauses. Jesus contrasts the religious people with the so-called moral people. It is not those who swing their censers

IN THE FACE OF GOD

who shall enter heaven, but those who do justice, love mercy, and, in a word, honest, good and noble men or women. I held that the best religion is the one that, gives us the best men and women in the sphere of everyday life. That religion which gives us this, will win universal acquiescence and will be clear to all the peoples of the earth. I care not what it be, whether Romanism, atheism or materialism; so long as it does this, it will receive the devotion of the best portion of mankind. Last sunday I spoke on this subject, but I wish to carry it one step further than I did then, and I hope that you will do me the justice, as I am a teacher of religion and one who wishes to teach honestly and truly, to believe that I speak sincerely and conscientiously, and that I speak as I shall, not that I love religion believe that I love religion more. Religion should perform all the good work in life, and it is because I think it may do this that I speak. But religion este but its great aim. What do the religions of Romanism or Buddhism teach? Simply faith. It is faith which leads the other to pass a life of Sollture in the religions of Romanism or Buddhism teach? Simply faith. It is faith which leads the other to pass a life of Sollture in the religions of Romanism or Buddhism teach? Simply faith. It is faith which leads the other to pass a life of come. It says to the poor man, I know you suffer. Forget your sufferings; forget your tolis; think only of the Saviour and love Jesus. It tells is the rich man, who, by years of patient toll, of study and forementally has amassed weath for the after benefit of mankind, to lay not up for himself treasures on Earth, but treasures in Heaven, where neither moth nor rust can corrupt and where hilves may not break through and steal